

## CORRESPONDENCE.

### LETTER FROM MAINE.

Lovel's Fight.—Historical Sketch of Fryeburg.  
Fryeburg, Maine, Aug. 26, 1848.

MY BROTHER STEVENS:—Near the place where I now write, the famous engagement with the Sokokis Indians, called "Lovel's fight," took place. Many of your readers have doubtless seen the history of the same; still many others, especially of the youth, have not. A rehearsal of what our fathers endured tends to leads us to prize highly the peace and privileges we enjoy.

The number of men under the command of Capt. Lovel was thirty-three. Williamson, after describing their route thus far, proceeds:—

"They had passed by the bend of Saco River where it crosses the line between New Hampshire and Maine and turns Northward, leaving the Indian village *Pegwacket* between one and two miles North of them, and pursuing down on the Northernly side of Mill Brook nearly to its mouth, and then in direct course to the Western corner of the pond. Here, in the heart of the enemy's country, they encountered them."

They were alarmed during the night by noises around them, which they imagined were made by the Indians; and early on the 8th of May, 1725, while at their morning devotions, they heard the report of a gun, and discovered a single Indian standing on a point of land a mile distant, which ran into the Easternly side of the pond. They suspected that he was placed there to decoy them, and that the body of the enemy was probably in their front. A consultation being held, they determined to march forward, and by encompassing the head of the pond, to gain the place where the Indian stood. That they might be ready for action, they disencumbered themselves of their packs when they had travelled about half a mile, which they left without a guard at the Northernly end of the pond. They travelled nearly a mile from their packs, when they espied the Indian they had discovered at the point, returning towards the village. As he passed, he did not see them till he received their fire; then instantly returning it, wounded Lovel and another with a charge of small shot. Ensign Wyman firing again killed him, and they took his scalp. Seeing no other enemy, they returned towards the place where they had left their knapsacks. But it happened that Lovel's march had crossed the carrying place, between the pond and the village, through which two parties of Indians, consisting of about 63 men, (some say 80,) commanded by Pausus and Wah-wah, were returning from an excursion down the Saco. Perceiving the new made track, they followed it till they came to the packs, which they removed, and counting them, found the number of Lovel's men to be less than their own; therefore they placed themselves in a well-chosen ambuscade, and awaited their return. It was about 10 A. M., when they reached the spot; and at that moment the Indians rose in front and rear, and ran, three or four deep, towards them, with guns presented, raising a horrid yell. Lovel and his companions received the shock with firmness, and facing the enemy, presented their guns and rushed forward. When they had approached within a few yards of each other, they fired on both sides. The Indians were shot in considerable numbers; but the most of our men escaped the first fire, and drove their foes several rods. Turning, they renewed the charge with great spirit and bravery; and at one time some of the combatants were within twice the length of each other's guns, and the English constantly shouting and cheering. Three rounds were fired on each side, in which Capt. Lovel and eight of his men were killed, and Lieutenant Farwell and two others were wounded. Several more of the enemy fell, but superior in number they endeavored to surround our men, when at the word given to retreat, the English retired in great order to the pond. On the right of their station was the mouth of "Battle Brook;" on their left was a point of rocks which extended into the water; their front was partly sheltered by a few pines standing on a sandy beach, partly covered by a deep bog, and partly uncovered; and the pond was in the rear. Here they maintained the fight upwards of eight hours with heroic resolution, against a powerful body of savages, being at frequent intervals engaged in front and flank. At one time a group of savages appeared by their strange gestures to be engaged in a *poucou*, when Ensign Wyman severely approaching them, shot the chief actor and dispersed them."

They told the Indians, when asked, "Will you have quarters?" "We will have it at the muzzle of our guns." John Chamberlain, a soldier, and Pausus, a chief, both men of undaunted courage and large of stature, finding their guns too foul for use, happened to step down at the same moment to wash them at the pond. When this was done, Pausus called out to his foe, as each were forcing down the deadly charge, "Quick me kill you now." "May be not," said Chamberlain, as his gun, by priming itself, gave him the advantage, and he sent the warrior in an instant to his long home. The whites lost fifteen—ten were dead at the close of the engagement, and one was severely wounded. The Indians probably lost, in killed and wounded, more than the whole number of English engaged in the battle. Several of the latter discharged their guns more than twenty times during the day.

It was nearly dark when the Indians retreated with their dead and wounded, leaving Lovel's dead unscathed. Among the wounded was Frye, the chaplain, who started in company with his companions to leave the scene of blood, but after travelling several days he sank down upon the ground, saying, "I shall never rise more; I am no longer for me; should you ever by Divine favor arrive at home, tell my father, though I expect in a few hours to be in eternity, I fear not to die." He was the son of Capt. James Frye, of Andover, had recently graduated at Harvard College. Nobly did he aid his comrades with his musket during the day. Subsequently, twelve bodies were collected and buried at the foot of an aged pine, and their names carved upon the trees where the battle was fought. Wyman was presented with a silver-hilted sword and a captain's commission; Lingfield was made an ensign; and £1,500 was distributed among the bereaved widows and children.

It is said that three Indians, at three different times, long after the battle, sought the life of Chamberlain; doubtless some or all of them were the sons of Pausus, whom Chamberlain had killed. The first had been lurking in the vicinity; Chamberlain, attended a suspicious foot play, which might set his mill a-going and hung his coat upon the gate, secreting himself near by with his well-charged gun. Not long had he waited before he heard the sounds of stealthy movements, and discovered the Indian making preparations to fire at the spot appearing to be his own. The red man fired, and stretching himself to his full length upon his feet to learn the result of his shot, received the ball from the gun that shot his father, and with one tremendous leap, a loud yell, gave up the ghost.

The second found him in his mill at work by night, and fired at him without effect, though so near that Chamberlain broke his skull with a crow-bar.

A third was seen in an old cellar, where he had concealed himself, so near the house as to be ready to take vengeance on Chamberlain whenever he should open the door. The old wife was directed to raise the latch, as if going out, while Chamberlain stood by the chimney window; hearing the latch as it was raised, the Indian stood up to fire, and was shot through the heart.

The barrel of old Pausus' gun is still preserved in this place, with other Indian antiquities they encountered. The waters of the Saco and of Battle Brook still roll on, no more ruffled by the birchen canoe; the waves of Lovel's pond still roll, "As they rolled that day."

but the echoes of the war-whoop have long since died away, to awake no more. Standing upon this spot, consecrated by the blood of the brave, as the winds sigh softly through the pine tree tops, we can hear the dying groan that went up, accompanied with the last unspoken prayer. Their names no longer may be seen upon the trees—these witnesses of their intrepidity and death have fallen by the hand of a mightier destroyer, Time, and now also mingle with the common dust—but when ages have passed, the name of JOHN LOVEL will still be repeated, as of one that counted not his life dear to him, if he could rescue the lives of others. It was a painful duty he had to perform—that of taking vengeance on the red man—but it was the only alternative. Injuries had been inflicted by the "pale faces;" wrongs had been suffered by the Indians; the lives of the settlers were demanded as the only restitution—the lives of those who had not done the wrong; and must they die? must fathers fall under the tomahawk, and wife and children drag out a protracted death in captivity? The chivalrous Lovel and his fearless band said, "No!" The bow of the Sokokis was broken, his battle-axe was buried in his own skull. Then slumbering innocence could sleep securely; then the laborer could go forth to his toil for those he loved without bearing his weapons of defence; then the wilderness began to blossom like the rose, and the hunting ground became a fruitful field, and the streams, that yielded only a few fish, were made to become the powerful servants of man.

The village of Fryeburg is 47 miles from Portland, on the route to the White Hills, from which it is distant about 35 miles—has two churches, and an academy which was incorporated in 1792.

The Indian name of this town was *Pegwacket*; its present name was derived from its original proprietor, Joseph Frye, Esq., to whom it was granted in 1762. Our society numbers 59.

Included in this charge is that part of Conway where that eminent Christian, Caroline Matilda Thayer, was converted—an event to which she refers on the sixteenth page of the volume of her letters recommending Religion to Youth, published by Lane & Scott, at the Methodist Book Room, New York. Deeply did the reading of this excellent little book affect my heart while it was yet tender, as I doubt not it has affected many others. None can read it carefully without profit. O that the young would lay aside the tales of sickening sentimentalism, and read and ponder this book, and follow the example of Caroline as she followed Christ.

Yours,  
F. A. CRAFTS.  
For the Herald and Journal.

**IDOLATRY.**  
We abominate idolatry. We speak of it, we think of it as pertaining solely to the ages of Jewish inconstancy, or to the blind, benighted heathen. We identify it with utter ignorance of God, or the blindest departure from his precepts. With us it is a proof of the lowest degree of moral degradation, or the most deplorable apostasy. We read of the Jews—of their forgetfulness of God's peculiar favors—of their murmurings and repinings, and feel and acknowledge that we are very guilty like like idolaters. We follow them to the wilderness of Sinai, and behold them listening to the sacred oracles as they fall from the lips of Moses. We hear their hearty response: "All that the Lord hath spoken we will do." To complete the ratification of this treaty, and establish it upon an eternal basis, so that none of its stipulations might ever be forgotten or disregarded, we hear the voice of the Almighty saying unto Moses, "Lo, I come unto thee in a thick cloud, and the people may hear when I speak with thee, and believe me they forever. Go unto the people and sanctify them, &c., for the third day the Lord will come down in the sight of all the people upon Mount Sinai." We hear the thunders, and see the lightnings, and the thick cloud upon the mount. We hear the voice of the trumpet, and witness the trembling of the people in the camp of Israel. We see them go out to meet with God—we behold them standing in the presence of the Eternal! We witness their deep emotions as they behold the glorious majesty of his presence, and hear his awful voice—a voice that might never be forgotten.

They return to their tents filled with deep awe and profound reverence for that Being of whom they have just witnessed so wonderful a revelation. We hear them repeat with earnest ardor—ness their vows of eternal constancy and love, and O, the depth of human frailty and folly—we see them prostrate before a molten calf, worshipping it as the god that brought them out of the land of Egypt! Alas! how soon has the remembrance of the Divine presence vanished! How soon are the impressions that it would seem could never be obliterated, effaced!

Do we as Christians upon examining ourselves find nothing in our conduct toward God as deplorable as this? Nothing as fickle, as inconsistent? Have we no gods of gold or silver? no altar on which we offer desires for that which satisfieth not the soul?

Are we not often found bestowing our most ardent affections upon, and exercising our greatest energies to obtain what God has expressly forbidden, or what our own hearts admonish us he can never approve? Do we not suffer our-

selves to be diverted, even by trifles, from the performance of our religious obligations? If not, happy are we. If we do, then may the following considerations fasten effectually upon our hearts. The revelation of the mighty God on Mount Sinai was no more definite and forcible than the witnessing of the spirit that we were born of God. The vows of the children of Israel were no more solemn, no more heartfelt, no more binding, no more momentous than the vows we made when we entered the pale of the church, or uttered on our knees before God, and in presence of the whole host of heaven.

The act of the Israelites in worshipping the calf was no more heinous in the sight of our Maker, than the idolatrous worship of the heart—a sinful indulgence of desires inconsistent with the dictates of the true spirit, the love of the world's fashions, pleasures and honors—of its gold even to equivocation, if not to downright dishonesty.

And in the last day, if the sin of alienated affection is found upon us, we may well wail, as the ignorant idolater, whom we now repudiate.

A. W.  
For the Herald and Journal.

### EASTHAM CAMP MEETING.

BRO. STEVENS:—With your permission, I would notice and contrast a few features of the meeting this year at Eastham, with those of the one I attended in the same place eight or ten years since. I have been agreeably surprised at the manifest difference in several particulars. The first meeting was a good one, though it would bear little comparison with the last, in point of order, comfort and convenience. At the first meeting there was a great deal, (if I may use such an expression) of religious gossiping; that is, going from tent to tent, having a meeting here and another there, and very little was said against it. The result was, that where the most noise or excitement existed, there the multitude, professors as well as others, would crowd around, apparently more from curiosity than to worship God and lead souls to Jesus. On this account some of the tent prayer meetings were very thinly attended even by their own company. This year there was a great improvement in this particular. Christians of consistent and established piety, for the most part, staid at their tents, and like Nehemiah's workmen, labored over against their own house for God and the welfare of souls. By this means, the spiritual state of every member composing each tent company became better known, and consequently more understandingly and effectually cared for. I also believe from what I saw and heard, that this year there has been a more particular regard for private prayer and meditation than on any former occasion. When this duty is neglected, there will be backwardings and heartings from God, however good and many the public exercises. The work of salvation lies between God and every individual soul. Hence the necessity of being often alone with God.

Another good feature of the meeting this year, has been the promptness with which the rule was observed, to keep quiet and still from 10 o'clock in the evening until 5 o'clock in the morning. Hence a great many invalids and others, were preserved in comparative health, who formerly, through the violation of this rule, returned to their homes greatly exhausted, if not actually sick.

Another good feature of the last meeting, compared with the former, was a better regard for order and propriety in giving place to strong impulses and emotions. With very few exceptions, there was no wild, fanatical exhibition of feeling or sentiment. In two or three of these cases, it seemed to proceed from persons previously afflicted with partial mental aberration. Perhaps it may not be amiss for the honor of camp meetings to suggest in this place the duty of the relatives and friends of such persons to prevent, if possible, their going to these meetings in future. It can do them no good, while it may do others and the cause of God much harm. Should the duty here suggested be neglected, a share of the responsibility must fall upon the relatives and friends of the misguided individuals. Other features might be referred to, showing the contrast between the two meetings, but brevity counsels me to forbear. God grant the improvements may ever be onward, from good, and better, to best.

S. B.  
Dorchester, August, 1848.  
For the Herald and Journal.

### BIBLE MEETING.

The thirty-seventh annual meeting of the N. H. Bible Society was held in the city of Manchester, Aug. 23, 1848, at 2 o'clock, P. M. The amount of receipts during the year was \$4,500.59, being an increase over the receipts of the previous year of \$1,049.53, and a larger amount than received in any previous year by the sum of \$948.25.

The number of Bibles and Testaments issued during the year was 6,793, making an aggregate since the formation of the Society of 100,117 copies.

In the exploration and re-supply of about one-half of the State, accomplished mostly within the last two years, 890 families have been found destitute, and all supplied, except 24 Roman Catholic families who refused to receive the Bible. In connection with the supply of these destitute families, 9,656 copies of Bibles and Testaments have been distributed, mostly by sale.

Interesting addresses were delivered by Rev. Mr. McCallum, of Great Falls, Somersworth, N. H., Rev. Mr. Banks, of Minden, La., Agent of the Am. Bible Society, and Rev. Dr. Levinge, of New York, Financial Secretary of the Am. Bible Society. These addresses were heard with fixed attention, and evidently produced a deep impression in favor of the glorious cause of disseminating the Bible among the nations of the earth.

For the Herald and Journal.

### STRANGERS' TENT AT EASTHAM CAMP MEETING.

BRO. STEVENS:—Having been one of the occupants of this tent at the late camp meeting, and with others who were in it received a rich blessing from the Fountain of life, (for which I am grateful and give glory and praise to the Giver,) I wish to communicate to the strangers and pilgrims some of my experience since we separated. And I can say that the result of my consecration to God has been a renewed zeal in the cause of religion, more watchfulness and resignation to the will of God, an unbroken peace of mind, and an assurance of being adopted into the family of the redeemed,

and sealed unto the day of redemption. I cannot say that I have at all times been as joyful as I was at the meeting, but I feel better established in the doctrine of holiness than ever before; I have learned not to trust in any former experience or future hopes, but like the children of Israel who could not use any manna until what they gathered to-day, adopt the prayer of our Savior, give us this day our daily bread. My motto is, attendance to present duty, knowing that it is the will of God or what pleases him, and believe and appropriate the promises to my case, which I believe the grand secret of a life of faith.

If this meets the eye of any of the strangers now scattered abroad, I would say to them that I shall be much pleased to have them communicate something of their experience, and would suggest that every Sabbath morning between the hours of six and nine, we pray something that we may not only hold fast whereto we have attained, but that we grow in grace and in the knowledge of God, until we arrive at the state of perfect men in Christ Jesus. I wish to let the world know that we did not go to Eastham on a fool's errand, but that we received something that will abide by us. Let the strong secure remember the lumb, knowing that Christ has said that if any two or three agree as touching any thing they shall ask, it shall be done for them of my Father, and whatsoever ye ask in prayer, believing, ye shall receive.

"Then let our songs abound,  
And every tear be dry,  
We're marching through Immanuel's ground,  
To farther words on high."

Praise the Lord. Amen. D. N. S.  
Taunton, Mass., Aug. 27.

### ACTS OF GENERAL CONFERENCE.

Deciding points of law, or affecting administration.  
The following resolution was passed by the General Conference at its late session:

Resolved, That the editor of the Christian Advocate and Journal be hereby instructed, as soon as practicable, after final adjournment, to prepare, and furnish for publication in our official papers, a connected transcript of all resolutions, or other actions of this body, deciding points of law, or in any manner affecting the administration of Discipline.—Journal, p. 123.

The following embraces all such acts as are defined in the above resolution, excepting, of course, such as are incorporated in the Discipline:—

The power of determining the jurisdiction over a local preacher.  
The Conference adopted the following resolutions reported by the committee on Episcopacy:

1. That in the judgment of the committee, in the decision of Bishops Hedding and James, in the case of J. N. Maffitt, in determining the place of his membership, they acted entirely within the limits of their episcopal jurisdiction, and in perfect accordance with the Discipline and usage of the M. E. Church.

2. That the circumstances in that case were such as fully to justify and require their authoritative interference.

3. That the administration of the Bishops is hereby approved, and that their characters pass.—Jour., p. 77.

Conferences advising the Bishops in relation to appointing Presiding Elders.  
Whereas, in some instances or instances, Annual Conferences have advised our Bishops not to appoint the same person to the office of Presiding Elder for two terms in succession, and have also advised them not to reappoint any one to that office who has served two terms therein; and whereas such advice is regarded as an unsuitable interference with the duties and responsibilities of the Episcopacy:

Therefore, Resolved, That it is the sense of this Conference, that our Bishops should not be restrained or embarrassed by any such advice on the part of an Annual Conference.—Jour., pp. 124-5.

Power of Presiding Elders to employ Local Preachers.  
Resolved, That a Presiding Elder has not a right to employ a local preacher without a recommendation from a Quarterly Conference.—Jour., p. 126.

Decision of an Annual Conference restores to membership.  
Resolved, That when an Annual Conference decides that a preacher having charge has expelled a member contrary to Discipline, the decision restores the member so expelled.—Jour., p. 126.

Questions of Testimony Law Questions.  
Resolved, That questions relating to the admissibility of testimony are questions of law.—Jour., p. 127.

Application for a New Trial.  
Resolved, That when a preacher, who differs in judgment from the majority of the society, or the select number, concerning the guilt or innocence of an accused person, carries up the trial to the Quarterly Conference, it is an application for a new trial.—Jour., pp. 126-7.

New Evidence not admitted in Appeals.  
Resolved, That in no case of an appeal can new evidence be admitted.—Jour., p. 127.

Annual Conferences may in certain cases refer to a Presiding Elder for trial.  
Resolved, That an Annual Conference has a right, when charges are preferred against one of their number, and the case cannot be tried during their session, for want of testimony, to refer it to the Presiding Elder who may have charge of it, under the rule for the trial of immoral ministers in the interval of an Annual Conference.—Jour., p. 128.

Superannuated preachers living out of the bounds of their Conference.  
1. Resolved, That a superannuated preacher living out of the bounds of his own Conference is not a member of the Quarterly Conference where he resides.

2. Resolved, That such minister has no voice in the society where he lives.

3. Resolved, That he has a right (as all other Methodist preachers) in class meetings.

4. Resolved, That he is under the jurisdiction of the Presiding Elder; so far as is provided in the Discipline, pages 24 and 68.—Jour., p. 128.

Resolutions in favor of E. Sprague.  
That the decisions in this case may be understood by all, it may be necessary to observe that Mr. Sprague had been suspended indefinitely from his official functions by the Troy Conference. He appealed to the General Conference, and that body set the decision aside. This is the act referred to in the first question.

Question 1. In what relation to the Troy Conference did the above act of the General Conference place the Rev. E. Sprague? Does he still remain suspended from the ministry or not?

Ans. His relation to the Troy Conference is that of an accused member.

Question 2. May the Troy Conference suffer the said E. Sprague to withdraw from the church, should he request it, before the trial takes place as required by the action of this body?

Ans. They may.

Question 3. When the trial takes place, is the Troy Conference at liberty to use any part of the testimony read before this body as documentary evidence in the case?

Ans. Yes, if it has been taken according to Discipline.

Question 4. If living witnesses are present at the seat of the Conference, but refuse to give evidence in open Conference, is the Conference at liberty in such case to appoint a committee to take such testimony in the presence of the accused out of the Conference; and if so taken, must the testimony be written down by the Secretary of the Conference?

Ans. The Conference has a right to appoint a committee to take testimony when the witnesses cannot be brought before the Conference, the opposite party being notified to appear before such commission, and having the right to cross examine the witnesses; in such case the testimony is to be taken by a secretary appointed by the commission, and when reported to Conference, it must be filed and carefully preserved by the Secretary of that body.

Question 5. Must all testimony taken before the Conference be spread on the journal; or may it be written down and kept in a form separate from the journal?

Ans. Documentary testimony need not be spread upon the journal, but should be filed and preserved by the secretary.—Jour., p. 129.—Ch. Ad. and Journal.

### FRENCH OPINIONS ON CHURCH AND STATE.

We adverted last week, to the progress of public opinion in France, with reference to the separation of church and state. This progress, although impeded by many obstacles, is apparent from indications which cannot be mistaken.

Some among the Catholics no longer wish to cling upon the support of the State amidst the commotions of the time. They perceive that the quicksands of political favor are by no means the rock on which their church can repose with dignity, or even with safety. They begin to be aware that, consistently with their exclusive claims, they cannot welcome the indiscriminate charity of Government, in doling out its gifts to all religious communions, good, bad, and indifferent. The *Memorial Catholique* is the organ of those who are not so blinded by dazzling but dubious hopes of wealth and distinction, as to shut their eyes to the real state of things. This journal regards a "complete separation" as indispensable "for the interest of the republic and that of the church." It deprecates a system which would "confound the truth with a variety of error," thus enforcing upon the Catholic church a "monstrous union," submission to which is precisely that *indifférentisme* condemned in 1832, by Gregory XVI., and censured still more severely, last December, by Pius IX. The following passage shows how the subject is regarded, from a Catholic point of view.

"The church has accepted a union with the temporal powers, only so long as it has been declared the *State religion*, other forms of worship being barely tolerated; this can be understood, inasmuch as the church being itself the truth, could not become assimilated with the other forms of worship, without abandoning its own prerogatives, and without self-contradiction. Now, we need not say that in the midst of the new ideas and new principles which prevail, the day for a *State religion* is passed away, *une religion d'Etat n'est plus de raison*. There is then, we repeat it, nothing possible at present, short of complete separation; there is no peace possible, save in a liberty frank and sincere, a civil liberty,—that is to say, the Republic ought to see only citizens responsible for their acts, not men belonging to this or that religious communion. Let us ardently desire that all may at length comprehend these truths!"

The Protestants, in general, appear undecided in their views of this great question. *L'Esperance* is the organ of those who have so little confidence in the intrinsic strength of their doctrine, and in the zeal of their brethren, as to continue to defend the union of church and state, by arguments which savor very little of the lofty spirit exhibited by the apostle Paul in his relations with the Philippians. This journal, however, yields so far to the new movement as to declare its readiness to accept a condition for which it is unwilling to seek.

"We will not demand our letter of divorce; but if the State gives it, we will accept it, and presenting it to God, we will say, In thee, O Lord, is our hope; let not our hope be confounded!"

The *Archives du Christianisme* declares that it will do nothing to hasten a separation which it foresees, and nothing to hinder it, but that if solicited for its advice, for its vote, both advice and vote would be in favor of separation. The *Archives Evangeliques*, published alternately at Montauban and at Nismes, does not feel free to issue, would joyfully accept it as a providential dispensation. *Le Semeur*, which in the hands of M. Henri Lutteroth, has long and ably advocated the separation of church and state, now redoubles its efforts to promote it. The admirable essay on the Separation of Church and State, by the late M. Vinet, who for sixteen years was one of the editors of the *Semeur*, has lately been republished. The author of *An Appeal to French Protestants*, (also published recently,) calls upon the Protestants to take nobly the first step, and enter voluntarily the path into which the force of circumstances will soon conduct them.

Both Catholics and Protestants might well follow the example of the Jews, who through their organ, *Les Archives Israelites*, demand, unhesitatingly, the separation of civil and ecclesiastical interests. The Jews have been admitted only since 1830 to share in the appropriations of the budget, which were accepted by them chiefly as token of their political equality with the other citizens, and now, no longer necessary for that purpose, would be readily sacrificed.

The separation of church and state has been most eloquently urged by the Abbe de Lamennais in his journal *l'Avenir*. Lamennais has not abandoned the opinion which he expressed in 1845: "The French Revolution is not finished; it is resting; it halts; it recommences, there is no peace to be assured, except in the gradual separation, in the systematic and general loosening of the ties which unite church and state." This opinion is steadily gaining adherents among all religious parties in France.—Reflector and Watchman.

**METHODIST CHURCH IN NEW HAMPSHIRE.**  
From the minutes of the Annual Conference held in Manchester, for a copy of which we are indebted to the attention of Rev. Eleazer Smith, we learn that the Methodist Churches in the State are embraced in three Districts, viz:—Dover, Concord and Haverhill, each of which is under a Presiding Elder. The whole number of churches is nearly 100; members 9,800; local preachers 67. The largest church is the 2d in Manchester, which reports 515 members. The contributions for the last year were as follows:—For the Bible cause, \$283.77; for Missions, \$758.45; for the Sabbath School Union, \$56.40; for the Biblical Institute, \$300.00; for Tracts, \$68.87; making in the whole about \$1,600.00—which is a small sum divided among 10,000 church members. Eighteen preachers are reported as supernumerary, for whom provision is made, as ought to be the case in other denominations, when their ministers are worn out in their service. We regret to see, however, that there is a deficiency of the sum of \$7,011.48 to make up the amounts due to supernumerary ministers and the widows and orphan children of deceased preachers; so that the sum distributed to each aged minister does not exceed \$20.00, and to widows not \$10.00. \$400.00 of the above sum is derived from the avails of the New York Book Concern. In addition to this, about \$200.00 were received in contributions for "necessitous cases," from which some of the supernumerary ministers received a further dividend.

From the "Financial Exhibit" it appears that every minister keeps a separate account of his travelling expenses, house rent, fuel, table expenses, and "quarantine," which includes, as we infer, the sums granted by the rules of the church to the preacher according to the number of his family, a certain amount being granted to his wife, if he is married, and each child. The largest salary to any preacher in the State is \$500, and the lowest \$100. All things considered, though our Methodist brethren are not likely to make fortunes by their profession, we judge they are as well provided for as Congregational ministers, some of whom receive no support from their parishes. There are deficiencies, however, in many Methodist societies in raising the full salary to which the preacher is entitled; in one case we observe it amounts to \$146.00, in another \$90.00, in another \$109.00, in another \$85.00, in another, \$104.00, while of three other societies, one is deficient in the sum of \$129.00, one \$115.00, and the other \$135.00. The whole amount of deficiencies is \$1,835.00, for the want of which no doubt many a minister's heart has ached, as he thought of his necessitous and suffering family.—Congregational Journal.

### BISHOP WAUGH.

In the Geneva Gazette of last week is the following reference to Bishop Waugh: "This eminent divine, who is now preaching over the M. E. Conference in session at Rochester, preached two excellent discourses at the Methodist chapel in this village last Sabbath. Both discourses were delivered without notes, but the subjects of them had evidently been well studied; and the clear, comprehensive, and demonstrative manner in which those subjects were treated, proves the Bishop to be 'a workman that needeth not to be ashamed, rightly dividing the word of truth.' The remarkable precision of Bishop Waugh, in 'holding fast the form of sound words,' both in a literal and theological point of view, renders his sermons models worthy of the study of the junior members of the ministry. His language is chaste, chiefly abounding in the short but comprehensive Saxon words, and hence the more effective. Though not profuse in using qualifying terms, his adjectives are appropriate and expressive, and never misapplied; hence his sentences combine beauty and strength. He is energetic in the pulpit, but it is not the fashionable energy of smiting fists and outstretching arms, but the energy of the head and heart. He seldom moves his hands while speaking, but his expressive and glowing countenance indicates the earnest efforts of the noble soul within, working out some important problem in holiness. His clear, dark eyes, though not large, glowing with intelligence and benevolence, his expansive brow and manly voice fasten the gaze of his hearers upon him, and the whole congregation seem to hang in delightful silence upon the eloquence of his lips. The two discourses we heard were eminently practical, the Bishop seeming determined to make his boast only in the cross of Christ."

**AMERICAN REAL LIFE.**  
Many thousands of farmers in New England and other States, rear large families, pay all their debts and taxes promptly, live independently, well clothed and comfortably housed and provided for, and lay up money, on farms of fifty acres. With them there is a place for everything, and everything in its place. Their horses and cattle, tools and implements are attended to with clock-like regularity. Nothing is put off till to-morrow, that can be done to-day. Economy is wealth, and system affords ease. These men are seldom in a hurry, except in harvest time. And in long winter evenings, or severe weather, which forbids employment out of doors, one makes corn brooms, another shoes, a third is a carpenter, cooper or tailor; and one woman spins, another weaves, and another braids "Palm leaf hats." And the families thus occupied are among the most healthy and cheerful in the world.

A rural life is not only the most happy and virtuous, but the most comfortable. Rural villages combining all necessary manufacturing employments, are the very soul of our Republic. A machine compact, cheap and simple for spinning in a family to equal the thristle or mule, and a loom for weaving, like Clausen's, in every farm house, would soon make an end to large cities. What does the most wealthy man get for all his riches but food and clothing; and could clothing be made by some cheap and simple machine in every family, what great resources would every farmer of fifty acres possess within his own household.—Scientific American.

For the Herald and Journal.

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## ANOTHER WATCHMAN GONE.

Died in China Village, July 18th, 1848, of pleurisy fever, after a confinement of about four weeks, the Rev. JAMES T. WING, of the East Maine Conference. Brother Wing was born in Augusta, Maine, December 25th, 1794—experienced religion in August, 1822—joined society on trial the following March—was baptized by the writer of this notice, and received into the Methodist Episcopal Church May 25th, 1823—licensed to exhort August 17th, 1826, by Rev. Elder Mack. He labored to preach, January 20th, 1827, at a Quarterly Meeting Conference held in Hallowell—received into the travelling connection on trial at the Conference held at Vienna, August, 1828—was ordained Deacon at the Conference held in Portland, June, 1830, and ordained Elder at the Conference held in Bucksport, July, 1832. At the Vienna Conference he was appointed to Bristol Circuit, where he travelled two years. In 1831-2 he travelled Vassalboro' Circuit; 1833, Friendship; 1834, Bristol; 1835, Portland. In 1836, stationed in Bath; 1837, Georgetown; 1838, Pittsford; 1839-40, Poland; 1841, Gorham; 1842, Bowdoinham; 1843-4, Durham; 1845, South Paris; 1846, Fairfield; 1847, Union; 1848, East Vassalboro' and China Village, where he ended his useful life in the full hope of a blissful immortality. His body was conveyed to Augusta, where the funeral services were attended by the writer of this notice, and his mortal remains were conveyed to the tomb, there to remain till the morning of the resurrection. Brother Wing was a good man and a faithful minister of the Gospel; a sound orthodox Methodist, never swayed by Millenarian or Come-outism, which often crossed his path in his ministerial labors. He fought a good fight and kept the faith, and finished his course in full belief of the divine efficacy of the Gospel which he had preached to save sinners and its evil effects. In most of the Circuits which he travelled, his labors were attended with the Divine Spirit, and hundreds of souls were brought from darkness to light through his labors; but he rests from his labors, and his works do follow him. He retained his love for his people to the end of his life—his last words were, "Glory," clasping his hands. In the death of Brother Wing his wife has lost an affectionate husband, and his children a kind father, who exhorted them on his deathbed to meet him in Heaven, and the church a faithful minister. May the good Lord bestow his richest mercies upon the afflicted family and to the church.

DAVID HUTCHINSON.

Winslow, August 25, 1848.

## Gerald and Journal.

WEDNESDAY, SEPTEMBER 6, 1848.

## SPIRIT OF THE METHODIST PRESS.

Hymn Book Committee—Modus Operandi—Reduction of Book Prices—Society on the Border—Pro-Slavery Action—Religious Press and Slavery Extension.

The New York correspondent of the *Pittsburg Christian Advocate* gives the following account of the *modus operandi* of the Hymn Book Committee:

"The Hymn Book Committee have also been in session for several days. We are really pleased at the business-like manner in which they went to work. Their sessions continued from 8 A. M. to 10 P. M., with short intervals for refreshment. Each one had come with his bundle of criticisms, his table of contents, or outline of arrangement and distribution, and his mutilated Hymn Book. The work performed at the session of the Committee was the reading of the entire Hymn Book through in course, determining what hymns shall be retained and what expurgated; and also abridging and correcting, as found necessary, the hymns retained. We understand the Committee bid fair to make considerable havoc with the old Hymn Book, but will still retain nearly all of those hymns that are sung with general interest and profit by our people. The next step of the Committee was to appoint a Sub-Committee to range the universe of hymn books and select suitable lyrics to make out the complement necessary for the completion of the Book. The Sub-Committee are Dr. Froy and R. A. West, Esq. At a subsequent meeting of the General Committee, we learn, it is proposed to go through the hymns selected by the Sub-Committee in the same manner that they went through the Hymn Book. The time and last thing to be attended to is the arrangement and distribution of the hymns. We are glad the selection of the hymns proposed by the Sub-Committee is on topics of general interest, and that they will retain under each head those hymns that have been retained by the Hymn Book Committee, and the fear of having too many under other heads should have led to the omission of hymns really excellent. It will be seen by the above that the Committee propose radical changes in our present Hymn Book, and on the whole, we think the prospect is that the improvements in the Book will compensate for the trouble and expense of effecting them."

The *Genesee Evangelist* continues to belabor the question of the reduction of our book prices. We give elsewhere this week the explanation of the Agents.

The *Richmond Christian Advocate* contains the proceedings of a portion of the church at Fredericksburg, Va., who have seceded to the M. E. Church, South. Rev. N. Wilson, a delegate to the last General Conference, is pastor.

"An article signed 'A Virginian,' containing an extract from Mr. Wilson's speech in the General Conference, appeared in the *Richmond Christian Advocate*. This article was published in one of the Fredericksburg papers. Soon after its appearance, Mr. Wilson gave notice from his pulpit, that on the next evening, Monday, the 31st of July, he would reply to the article, and vindicate himself and his church from the doctrines charged upon them respectively in the communication of 'A Virginian.'"

Dr. Lee and other Southern men being invited by the disaffected, went into the town to sanction the disturbance; the town Hall was procured, lectures and addresses on the great controversy were delivered, and finally resolutions passed separating the seceders from the M. E. Church, and denouncing it without mercy. One of these resolutions will explain the motives of this fictitious uproar, led on by *Christian ministers*. Read and ponder it.

Resolved, That in our solemn judgment the time has arrived when the people of the South owe it to themselves to sustain no minister, however holy and irreproachable in his life, who is connected with a church, the leading characteristic of which is deep-rooted hostility to the institution of slavery—and which, by its policy, is working quietly and insidiously, but more effectually, the downfall of this institution among us than the most ultra abolitionists in New England.

This is very, though unwittingly, honorable to the North, but alas, what does it imply in respect to the Church South. That church retains, though reluctantly, are article which denounces slavery as a 'great evil,' and proposes to 'extirpate' it, and yet these seceders leave us and reprobate us because we are 'working effectually' the downfall of the evil, and join the Southern Church out of hostility to us. Slavery is the reason—slavery that desecrates, deforms, and will sooner or later ruin the whole Southern organization.

A correspondent of the *Western Christian Advocate* discusses the duty of the religious press respecting the political question of 'slavery extension.' He says:

We believe that neutrality is the best position for religious journals to occupy on subjects *purely political*; but when politicians and political parties are called upon to act on a question of morals, and when these organized parties are doing all they can to get the people, the sovereigns of the land, the professor and non-professor of religion, committed in favor of a moral wrong, then certainly it becomes the duty of the religious press to speak out. Suppose, for instance, that the Roman Catholic Church in the United States held the balance of power, and should propose to any one of the prelates of power, and should propose, provided, if successful, the bloody Inquisition should be established; what, then, would be the duty of the religious press? Would it be her duty still to look on with indifference and do nothing, or would she ground? We presume not. Apply this to the subject now under consideration. Recently a large amount of free territory has been added to the United

States, and it is now proposed, as we are all aware, by a new class of abolitionists, to abolish in said territory freedom and establish slavery on its ruins. This being the case, we ask again, and we ask with intense anxiety, what is the duty of the religious press? Will she be neutral? Will she stand still and look on with cold indifference, when at the same time her patrons may be induced to give their influence in favor of this moral wrong? We hope not. For the sake of our beloved Christianity, for the sake of our country, yes, for the sake of humanity and justice, we hope not.

Amen! God forbid that any political casuistry or party chicane should silence the voice of religion on such a question. There is little or no practical difficulty about it. The religious press can confine itself to the subject, the doctrine, and say nothing pro or con of party organizations.

The *Christian Advocate* and *Journal* of last week presents a leader on Entire Sanctification. It says:

We hope the day will never come when, under proper circumstances, the profession of the blessing of perfect love will, among Methodists, be regarded as an evidence of either fanaticism or spiritual pride. Should this day come, and should our ministers either become afraid or ashamed of either the doctrine or profession of entire sanctification, we doubt not but our mission as Methodists will have been accomplished, and Ichabod—the glory is departed—will be written upon the door-posts of our churches.

In the same No. Dr. Leavings thus speaks of our revised Discipline—

"The book is greatly improved; and our old and worthy friend, Rev. T. Spicer, has done the church good service in picking out the things which he had arranged, and in causing the several parts and subjects to take position according to natural affinity. With the exception of the Articles of Religion, the General Rules, the Ritual, and a few other parts, the Discipline has undergone frequent changes to meet the wants of the connection, and to keep pace with the progress and enlargement of the work. And when new matter has been added, it has not always found its proper place. Hence the book used to present the appearance of a cabinet of very valuable jewels, thrown together without order or arrangement. But Dr. Tobias Spicer has by much labor, found out the parts related, and introduced them to each other, so that it is hoped, for the future, they will continue to live together in unbroken friendship and great harmony."

May we not hope, then, that our younger brethren, ye all of us, ministers and people, will take up the little book anew, and give it a more thorough investigation than ever? Truly we shall find it to be *multum in parvo*. The book is small; but what a variety of important subjects, how simple, and yet how comprehensive! Well might a celebrated member of the Vermont bar once say of it, "It is the greatest unexpended production in the language."

## WESLEYAN CONFERENCE.

The late Wesleyan Conference was an occasion of great interest to the Methodists of England. A correspondent of one of the Wesleyan papers says of it: "Altogether, the Hull Conference has been one of the most remarkable events this locality has known. Being the first that has ever been held here, and therefore to a great extent composed of ministers who have seldom an opportunity of attending it, an increased interest has necessarily been felt with reference to the business transactions, and the appointed religious services. The congregations and assemblies have also consisted of thousands of persons who were never before present at this great annual gathering. Members of our societies from nearly every part of Lincolnshire, and the East and North Ridings of Yorkshire, as well as many from the Western part of this country, with several from Norfolk, Cambridgeshire, the Metropolis, &c., have embraced the rare opportunity afforded them of visiting Hull at this profitable season. As many as 250 persons were conveyed, per steamer, from Boston; in Lincolnshire the canal boats have been heavily freighted, and the railway trains have daily been full of anxious friends, intent on the enjoyment of the services, meetings and associations connected with the Hull Conference."

## ANOTHER REDUCTION.

The *Genesee Evangelist* states that, "At the meeting of the Book Committee last week, a proposition was made, and is to be thrown out as a feeler among the people. They propose to reduce the price of the paper to \$1.25, on the first of January next, provided 20,000 new subscribers can be obtained or pledged by that time. In case this is done, the price is to be \$1 for the paper they receive, and are to be allowed 20 cents for each new subscriber they obtain, and 5 per cent. on all collections made for the paper."

The *Evangelist* declares this "another great plottation, which the people will care about, and which will not much concern the ministers, because the reduction is not low enough. We have two remarks to make about it. The first is, that we do not believe the condition of 20,000 new subscribers will be realized. Notwithstanding the commanding position of the great official, the large growth of the church in every section of the country has created a disposition, if not necessity for local organs. These must hereafter interfere with any very great increase of the circulation of the *Advocate*, though its circulation is yet, we believe, considerably below its due maximum. Our second remark is, that the new price looks a little odd; \$1.50 or \$1.00 would look somewhat more symmetrical, to say the least. Our brethren at New York could not, of course, have aimed at under selling by a few pennies the other papers already reduced, but there are some crooked minds which will inevitably get the impolitic suspicion, notwithstanding it is quite clear that the difference is too petty to have any practical effect, against the local interest above mentioned."

The other papers had no idea of superseding the *Advocate*, however impudently ambitious they might have been of competing with it a little better. The design of reducing was advocated as a general measure for all our papers, in the Book Concern Committee at the General Conference, and by no men more than those who are locally in sympathy with the Northern Christian *Advocate* and *Zion's Herald*. It was not for local advantage, but for the general good; and indeed the proposition had been introduced at Boston months before, but was abandoned for the reason (among others) of its not being fair to the other papers, unless they should have the opportunity first of getting from the General Conference authority for the same reform. In the Book Concern Committee at Pittsburg it was urged chiefly by New England and Western New York delegates; and when the measure failed there, the intimation was given that the change must and would be made in the Northern Christian *Advocate* and the *Herald*. \$1.00 or \$1.50 were the only sums thought of in the Committee. Both the papers mentioned waited some time after the General Conference to see what would be done in higher quarters, but at last concluded further delay unnecessary. We hope, therefore, there will be no uncharitable constructions.

In regard to the new terms, we observe, that while we utterly doubt the success of the condition proposed at New York, yet if it should succeed, we have no doubt that the rest of our organs will come down—we were going to say to the same terms, but this won't do—they will certainly be excused if they omit the petty fraction which must be very vexatious in remittances, &c., and come down to a round \$1.00. One thing, at least, we can assure our readers of, viz., that the *Herald* will hereafter never be used as a means of profit—its reduction will be correspondent to its success; we shall hold on to our proposed terms of \$1.50, and when we have secured this ex-

periment, our friends may look out for just such terms as their patronage shall dictate.

Since writing the above, the *Advocate* has come to hand, with a notice on the subject from the Agents in which they state the conditions to be "\$1.25 per copy, in advance—excepting to preachers, who are to pay \$1.00"—if forty thousand subscribers should be obtained," (i. e. 20,000 additional), and "the Agents to be empowered to receive advertisements to an extent not exceeding one page of the paper."

## DR. BUNTING.

We have heretofore mentioned Dr. Bunting's request for a superannuation relation at the late Wesleyan Conference. Our English papers contain the further proceedings in the case. Dr. B. said:

It was on May 12th that I first mentioned my intention of requesting from the Conference leave to become a superannuation. That was to me a very solemn moment; and the present moment, when I am brought to make this request, I feel to be peculiarly solemn. Not that I agree, at all, with the propriety of the sentiment which some have expressed, that to be a superannuation is to be superannuated. I do not believe that my honored brethren near me—Reese and Marsden—feel it to be so, and to sit side by side with them I should esteem an honor. It is, in my view, no misery at all, when a man feels that he is no longer adequate to his work, freely and simply to confess it. Those who have seen me at the successive Conferences, must have observed the declining state of my health. I have almost lost the power of walking. A man who fills any office in London should be able to make calls in half a dozen places in the city in one morning, and transact business in each of them. I cannot do this. I have almost lost my power of writing. I have almost lost my voice by an attack of chronic bronchitis, brought upon me by attempting to preach twice one particular Sabbath. I feel, besides all this, a general feebleness; and, what is more painful, have often had to struggle with a continually increasing, a striving in vain to procure refreshing sleep; and all who know what this is will sympathize with me. Another thing which influenced me, is the conviction that the claims on the labors of a Missionary Secretary are now such that no man, unless in the full vigor of health, can fulfill them. Having given this notice, I have almost lost my voice by an attack of chronic bronchitis, brought upon me by attempting to preach twice one particular Sabbath. I feel, besides all this, a general feebleness; and, what is more painful, have often had to struggle with a continually increasing, a striving in vain to procure refreshing sleep; and all who know what this is will sympathize with me. 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## ADVERTISEMENTS.

**THE ORIGINAL STORE. THE BOSTON**  
CHINA TEA COMPANY, No. 186 Washington St.,  
Boston, *this no less* established six years; they deal only in Tea  
and Coffee, keep every variety of Black and Green Tea imported  
into this country, and deal for Cash only.

As our friends will observe, we have made efforts during this time, it  
is without a parallel. They now offer for the inspection of Dealers  
one of the largest and most beautiful assortments of Teas ever  
imported from China, at 190 N. WASHINGTON STREET, and solicit  
country traders before purchasing their supplies, to call at this  
place.

**GREAT TEA WARFARE.**

Whilst at the FIVE TON LOT, we have been favored by Hotel keep-  
ers, they offer FIVE TON LOTS, as follows:-

5 pounds Ningpo, extra black, for \$1.50	
5 " Young Hoang, delicious flavor,	2.00
5 " Young Hoang, delicate flavor,	2.25
5 " Superior Old, choice quality,	2.75
5 " Roasting, (old siewhoe 50 cts per lb.)	1.00
10 " good ground Coffee,	1.25

and good quality of Tea, excels those of the others.

partment. Money can be sent by mail, by friends coming to the city, by Express men, and the package will be sent by return. The amount of the bill is to be paid in full when the goods are received. The city are invited to call.

It is to be remembered that the goods are to be sent to the proprietors, to whom is given the GREATEST ADVANTAGE IN PRICE, AND GREAT SECURITY AS TO QUALITY.

THE PROPRIETORS, JOHN W. BROWN, & CO., of Price and Power, are enabled to give EXTRA QUALITIES for the old price, and to acknowledge the receipt of the goods, and to get so good of them of any kind, as pay what prices THEY may, as the Young Men, at 50 cents, and the Young Women, at 40 cents, will send them to the proprietors, and receive them at 100 cents.

At  
REIDING & CO., Proprietors.  
1941—18.

Dec. 15.

## NEW VOLUME OF SERMONS. THE ENGLISH PULPIT.

The publisher is happy to announce publication of the second volume of the *English Pulpit*, a series of productions of many of the first clergymen of the evangelical churches of England. The discourses have been selected with great care by the Editor, and have been printed in the most beautiful manner in the country. They will be found to be characterized by great variety of subject, peculiar diction, and happy illustrations. The publisher is confident that a richer and more valuable collection of sermons has never before been presented to the religious public. The work is issued in the form of a large octavo volume, of 400 pages, on superior paper and well printed, and will be sold at an unusually low price.

The following is a list of the name of the contributors to its publication:

H. Melville, Episcopal.	A. Fletcher, Presbyterian.
E. Becker, Baptist.	D. E. Bestmont, Methodist.
C. Bennett, Episcopal.	J. B. Boyce, Episcopal.
N. Newman, Methodist.	B. W. Noel,
J. Sherman, Congregationalist.	Bishop of London, Episcopal.
D. E. Ford,	R. A. Spurgeon, Baptist.
J. S. Rogers, Presbyterian.	F. J. Johnson, Methodist.
Wm. Jay, Congregational.	L. Rorer, Baptist.
T. Griffin,	J. Adams, Congregational.
T. Gibson, Episcopal.	J. Burdett,
J. Hunting, Methodist.	T. Atkins,
G. H. Brooks, Episcopal.	K. Young, Methodist.
E. Parsons, Jr., Congregational.	Frs. M. Bunting, Methodist.
W. M. McKim, Methodist.	J. Bennett, Congregational.
T. East, Congregational.	R. W. Hamilton,

Published and for sale only by  
May 17      STRONG & BRODHEAD, No. 1 Cornhill.

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## MASSACHUSETTS MEDICAL COLLEGE.

The Medical Lectures of Harvard University will commence on the first Wednesday of November, at the Medical College of Massachusetts, under the able and experienced instruction of the following Professors and Medical Jurisprudence by **WALTER CHENEY, M.D.**, Professor of Clinical Medicine by **JACOB REESNE, M.D.**, Surgery by **OSCAR HARVARD, M.D.**

[illegible]

at times. Its collection of chasms, anthems and select pieces is  
superior to any book of church music published in this country.  
It contains a large variety of metes have been prepared by  
to the hymns of the different denominational hymn books.  
The style is eminently devotional and calculated to minister  
to the services of the sanctuary. The style is dignified, the harmony  
simple and pleasing, and the whole work is believed to be of an  
high order of merit.

Published and for sale by C. H. PEIRCE, No. 3 Cornhill.

N. B. Teachers and leaders of churches are invited to examine the  
book.

Aug 28

**REMOVAL OF G. W. PRUDEN & SON,**  
Furniture, Feather, and Carpeting Ware Rooms,  
Bed-Room and Bath, No. 29 Hanover Street, (opposite the head  
of the North River), where may be found a good assortment of  
Bureaus, Bedsteads, Trunk Cases, Mattresses,  
Chairs, Stools, and all other common do.  
Sofas, Chairs, Clocks,  
Carpet Tables, Feather Beds, Looking Glasses,  
and all other articles usually wanted to be of good quality, and at as low prices as at any other  
establishment in the city.

G. W. PRUDEN,  
G. W. PRUDEN, Jr.,

March 3.

**HAT AND CAP STORE. C. B. BENSON.**

**WE** No. 41 Merchants Row, opposite Oak Hall, Boston,  
 and 100 N. 10th St., Philadelphia. **TRUNKS,**  
**UMBRELLAS, CARRIAGE BAGS,** &c. Hats of all qualities,  
 Good, Fashionable Hats from \$1.50 to \$4.00. Constantly on hand  
 Cloth, Silk and Fancy Caps—a variety of patterns.  
 P. S. Old Hats taken in exchange.  
 March 22 If

**D. ROBY & CO., DEALERS IN WOOD,**  
**BARK, COAL, BUNDLE HAY AND STRAW,**  
 Sand, Lime, Cement and Plaster, select qualities, and delivered  
 in order. We keep in Caseway a full stock of Chandeliers,  
 and Euclicat Streets.

DEXTER ROBY,  
 SETH C. CHANDLER,  
 NATHANIEL CARL.  
 Aug 23 4t

**MERCHANTS ARE INVITED TO GIVE ME A**  
 call when they visit the city to make their Spring pur-  
 chases. School Books of all kinds, and Stationery of the various  
 kinds, cheap for cash or approved credit.

CHARLES WAITE,  
 No. 54 Cornhill.  
 March 22 If

**PURE JUICE OF THE GRAPE FOR**  
**THE COMMUNION.** We have just received a fresh

ly and to be  
Sicilian. These wine have been analyzed by Prof. Hyatt, and  
promoted free from brandy or spirit; and we confidently recom-  
mend them as pure and good for medicinal purposes.

We have received certificates, recommending this wine for acra-  
mic rheumatism, gout, dropsy, and jaundice, and from Dr. Wm. W.  
Meyers, Kirk, Aiken, Stone, and others.

We have now the agency for the sale of the "Petrus," &c. or "The  
Fruit of the Vine," which was first prepared under instructions of  
the Rev. Isaac Bird, for many years missionary in Syria. It is  
sold by the gallon and by the bottle, and is sold at wholesale and retail.

JOHN GILBERT JR. & Co.  
145 Tremont, corner Bromfield Street,  
April 19.

**STORNG & BROADHEAD, (SUCCESSORS TO  
W. HINGES, OLLIVANT & Co.) Publishers and Bookellers, No. 1  
Cornhill, Boston.** Constantly on hand, a large assortment of  
Theological, School and Miscellaneous Books and Stationery. Also  
all works published by the Methodist Book Concern, New York.  
April 12.

**SUNDAY SCHOOL BOOKS FOR SALE VERY  
LOW** at the Methodist Book Store, No. 1 Cornhill, Boston.  
A large supply constantly on hand.  
April 12.

**MINISTERS WILL FIND AT THE CHEAP**

**M** Book Store, No 54 Cornhill, a first rate assortment of books in the Theological and Religious departments, and their own works, or imported from abroad.

March 29      *tf*      CHARLES WAITE.

**L**I**F**E OF THE LATE REV. ORANGE SCOTT, compiled from his personal narrative, correspondence, and other authentic sources. In two parts. By Rev. I. Mudge—New York: Published by S. C. & O. Gorton, No. 107 Nassau Street. June 7      *tf*      For sale by STRONG & BROADHEAD.

**C**OLLEGES AND ACADEMIES. THOSE purchasing Books for Colleges and Academies will find it for their interests to send their orders or give a call, as I am prepared to accommodate them. CHAS. W. WAITE, No. 54 Cornhill. March 32      *tf*

**S**UNDAY SCHOOLS. THE SUBSCRIBERS IS prepared to furnish every School with Books from the Methodist Book Concern, Massachusetts Sunday School Society New England Sunday School Union, and American Sunday School Union Catalogues gratis. Also all new receiving a large assortment of Miscellaneous Books, suitable for Sunday School Libraries, which will be sold low.

CHARLES WAITE,

March 22                      21                      No. 54 Cornhill.

**FURNITURE AND FEATHER WARE.**  
HOUSE, Nos. 48 and 52 Blackstone Street. W. F. & E. H. BRABOOK would inform their friends and customers that they have just received a large and complete assortment of Furniture and Feather Ware, Looking Glasses, &c. Goods packed for country trade at short notice.  
N. B. Best quality Live Geese Feathers selling very cheap.  
Apr. 22

**GRANDIN, DUDLEY & BLAKE, SURGEON DENTISTS, No. 238 WASHINGTON STREET,**  
Boston, warrant the Teeth inserted by them to answer all the purposes of natural ones.  
ly                      Dec. 8.

**DR. S. STOCKING, SURGEON DENTIST,**  
No. 286 Washington Street, corner of Avon Place, Boston. All operations performed in a careful, skillful, and thorough manner, and warranted.  
ly                      Sept. 15, 1847.

**FOUND. A GREEN SILK PURSE, CONTAINING**  
money, was found on board the Steamboat Governor, and delivered to the Captain. The owner can be ascertained by calling at this office.  
3w                      Aug. 30

DR. A. B. SNOW, No. 20 HARRISON AVENUE, near Essex Street. Aug. 30.



# A LOVING BALLAD TO BROTHER JONATHAN.

BY MARTIN FARQUHAR TUPPER.

Ho, brother, I'm a Britisher,  
A chip of heart of oak,  
That wouldn't warp or swell or stir,  
From what I thought or spoke:  
And you, a blunt and honest man,  
Stout forward, kind and true:  
I tell you, Brother Jonathan,  
That you're a Briton, too!

I know your heart, and open heart,  
I read your mind and will;  
A greyhound ever on the wing,  
To run for honor, still;  
And should to scheme a likely plan,  
And stout to see it done;  
I tell you, Brother Jonathan,  
That you and I are one.

There may be jealousies and strife,  
For men have selfish ends;  
But petty quarrels grieve life,  
And help to season friends;  
And Pundits, who with solemn scan,  
Judge humans most aright,  
Decide it, testy Jonathan,  
That brothers always fight.

Two fledgling sparrows, in one nest,  
Will chirp about a worm;  
Then how should eagles meekly rest,  
The morings of the storm?  
No, while their rustled pinions fan  
The eye's downy side,  
Like you and me, Jonathan,  
It's all for love and pride.

"God save the Queen," delights you still,  
And "British Grenadiers;"  
The good old strains your heart-strings thrill,  
And hold you by both ears;  
And we—O, hush us, ye can,  
For you are generous, true;  
We like you, Brother Jonathan,  
And "Yankee Doodle," too.

There's nothing foreign in your face,  
Nor strange upon your tongue;  
You come not of another race,  
From haughty lineage sprung;  
No, brother, though away you ran,  
As untamed boys will do,  
Still, true it is, young Jonathan,  
My fathers fumed you.

Time war—it was not long ago—  
Your grandfathers were at mine,  
To battle trains, blow for blow,  
For England's royal line;  
Or, tripped to court to see Queen Anne,  
Or worship royal Bess;  
And you and I, good Jonathan,  
Were with them, then, I guess.

Together, both—twas long ago—  
Among the French, fought;  
Or, charging ferce, the Paynim foe,  
Did all knight-errants ought;  
As Cavalier or Puritan,  
Together prayed or swore;  
For John's own brother, Jonathan,  
Was simple John, of yore.

There lived a man, a man of men,  
A king, on fancy's throne;  
We ne'er shall see his like again,  
The globe is all his own;  
And if we claim him of our clan,  
He half belongs to you;  
For Shakespeare, happy Jonathan,  
Is yours, and ours, too.

There was another glorious name,  
A poet for all time,  
Who gained "the double first" of fame,  
The beautiful, sublime;  
And, let us hide him as we can,  
More wisely than self,  
Our Yankee brother, Jonathan,  
Cries "halloo!" in Milton's self.

Well, well, and ead ye praise of old,  
That makes us friends still;  
You would be just, and may be bold,  
To share it, if you will;  
Since England's glory first began,  
Till—just the other day,  
The half is yours—but, Jonathan,  
Why did you run away?

O, brother, could we both be one,  
In nation and in name,  
How gladly would the very sun  
Lie basking in our fame!  
In either world to lead the van,  
And, "go ahead," for good;  
While each to John and Jonathan,  
Yield tribute-gratitude.

Add but your stripes and golden stars,  
To our St. George's Cross;  
And never dream of mutual wars,  
Two dunces' mutual loss;  
Let us two bleed, where others ban,  
And live when others hate;  
And so, my cordial Jonathan,  
We'll fit, I calculate.

What more? I touch not holier strings,  
A better strain to win;  
Nor glance at prophets, priests and kings,  
Or heavenly kith and kin;  
As friend with friend, and man with man,  
O, let our hearts be thus—  
As David's love to Jonathan,  
Be Jonathan's love to us!

## SKETCHES.

### WILBUR FISK.

The church where Wilbur Fisk exercised his early ministry stands upon the Northern end of Bunker Hill, and is still occupied by many who were converted to God through his zealous and self-sacrificing labors. Go where you will among the older families of the church, and you hear his name repeatedly mentioned with delight and gratitude. It is no wonder that he broke down his health and constitution by such exertions as he constantly put forth. He preached three times on the Sabbath, and often during week days; he visited from house to house, and conversed, and sung, and prayed, wherever he went. He was the life and soul of every social meeting; and he never seemed to know when or how to rest. I have been surprised to learn one thing, which I never have before seen recorded of him, and which I never suspected from a long acquaintance with him, that he was a great singer. But his old parishioners relate that his sweet, and richly-toned voice attracted many to the church, and it was not long before he was heard singing; and it was his frequent practice, after sermon, to break forth in a sacred song, and often the people would stand in the aisles, or come back from the entry, to listen to him, after the customary services were closed.

The great affliction which he here suffered from the tongue of slander is not recorded in his Memoirs. A man reported an evil story of him which astounded the community, and, for a time, had the effect of destroying his popularity. But in due time the Providence of God wrought a signal deliverance. The slanderer, stung by his conscience, came forth, and, in the public congregation, acknowledged his malicious falsehood, and begged his pardon. While passing through this cloud, he exchanged one Sabbath with the pastor at Lynn Common; and in preaching on the text, "He that is not for me is against me," the Holy Spirit of God gave him

a living seal of his ministry. A man by the name of Alley was awakened, and cried out in the midst of the congregation in deep distress. Br. Fisk immediately ceased preaching, and came down into the altar and invited him forward to receive the prayers of the church. He came, and prayers were offered for his conversion; and soon, (I do not recollect whether it was at that very moment) he was blessed with an assurance of pardon and salvation. He afterward joined the church, and remained a faithful member many years, until his death. He presented a Bible to the church, and, from seeing his name in it, I was led to an acquaintance with these incidents in his life. That Sabbath morning he had been out in a boat on a fishing excursion; but, upon his return, hearing that a stranger was to occupy the pulpit, he was attracted to the church, and under the faithful preaching of his servant, the Lord was pleased to reveal to him his true condition as a sinner, the horror of which made him to cry out for help, as from the brink of hell.—Ch. Advocate and Journal.

### GENERAL CAVAIGNAC.

General Cavaignac, now chief of the executive power in France, was born in Paris, the 15th of October, 1802. He is son of Jean Baptiste Cavaignac, who was one of the Deputies of the Convention, during the revolution of '93. Eugene Cavaignac, after having taken his degree at the college of Sainte Barbe, one of the highest schools in Paris, was received at the Polytechnic School. He then went to the School of Application of Metz, with the title of sub-lieutenant of Genie; and entered, in 1824, the second regiment of that title. Cavaignac graduated afterward as 2d lieutenant, the 1st of October, 1826; as 1st lieutenant, the 12th of January, 1827; and, in 1828, in Morocco, (Greece) during the campaign of the French army in that country. On the 1st of October, 1829, he was named captain in the same regiment. He was then only twenty-seven years old.

Returned from Greece, Captain Cavaignac was, in 1831, in garrison at Metz. The project of a "National Association," which he signed, and which was considered by Louis Philippe as an act of opposition, put him into official disgrace; he was, consequently withdrawn from active service.

Recalled to the service in 1832, Captain Cavaignac was sent to Algiers. There he exhibited a rare energy and a great intellect, in regard to that country and war. Cavaignac had the command of the weak garrison of Tlemcen, amidst the most hostile and bravest tribes of Kabyles. In such a difficult and dangerous position he displayed the greatest talent of strategy, united to unequalled intrepidity and firmness.

Notwithstanding it was only on the 4th of April, 1837, that he obtained the rank of chief of battalion, the 21st of June, 1840, he was named lieutenant colonel of the Zouaves regiment; and the 19th of April, 1841, he received the command of the division of Tlemcen, with the rank of marshal of camp.

After the revolution of February, General Cavaignac was named general of division, and called to the government of Algiers. Having been named representative of the National Assembly, he accepted the ministry of war, which he had previously refused. The events of June elevated him to that eminent and unequalled position, in which the cause of order owes to him so many great services.

General Cavaignac is rather above middling stature; his face, browned by the African sun, is decorated with a huge pair of mustachios, and bears, as well as his person, a martial character, which is not belied by his acts.

### REV. ATHANASE COQUEREL.

Mr. Coquerel is the most distinguished Protestant preacher of Paris, and his popularity among the masses is indicated by the fact that he was elected a member of the National Assembly. The church in which he preaches is the "Oratoire," a large stone edifice capable of containing 2000 people. There are four colleague pastors who preach in turn in this church and in other places of worship in the city. The French correspondent of the New York Observer thus describes him:

"A man of stout, square built frame; and a mind that corresponds with his physical make, strong, firm, and philosophical, fond of reasoning, and enriched with learning. He is apparently a man capable of great physical endurance and mental labor. He has been a student all his life, and every sermon is an intellectual entertainment. He speaks with great distinctness, and is always listened to with close attention. He pauses generally three or four times in a sermon to take his glass of water; and the intensity of his auditory is then manifest, by the general taking of breath and coughing, which has been restrained till then not to interrupt the discourse, and which, as soon as he begins again, hushes down to death-like stillness.

"Mr. Coquerel belongs to the Liberal party in France, and is reproached by his opponents as a Unitarian; though, as we understand that word, he is not. This I have from his own mouth. I think he is too independent to go wholly with any party. He has recently published a work entitled, 'Christianism Examined,' which contains a full exposure of his religious views, and is the result of the study of his whole life."

Mr. Coquerel has been claimed in this country as a Unitarian and Universalist; but erroneously, as appears from his recent work, in which he avows his belief in the divinity of Christ and endless future punishment.—Congregational Journal.

### THE MELUNGENS.

We are free to confess that we have never heard or read of the "Melungens" before this day, and all we know about them now is what we derive from the following imperfect description, contained in a letter from a travelling correspondent of the Louisville Ky. Examiner. The letter bears no date, but the site of the Melungen race appears to be somewhere in Kentucky. The correspondent says:—

"You must know that within some ten miles of this owl's nest there is a watering-place, known hereabout as 'Black-water Springs.' It is situated in a narrow gorge, scarcely half a mile wide, between Powell's Mountain and the Cooper Ridge, and is, as you may suppose, almost inaccessible. A hundred men could defend it from every kind of social government, they would find the passage against even a Xerxes army. Now this gorge, and the tops and sides of the adjoining mountains are inhabited by a singular species of the human animal called MELUNGENS.

The legend of their history, which they carefully preserve, is this. A great many years ago, these mountains were settled by a society of Portuguese adventurers, men and women, who came from the 'long shore parts of Virginia, that they might be free from the restraints and drawbacks imposed upon them by any form of government. These people made themselves friendly with the Indians, and freed, as they were, from every kind of social government, they uprooted all conventional forms of society and lived in a delightful Utopia of their own creation, trampling upon the marriage relation, despising all forms of religion and subsisting upon corn—the only possible product of the soil—and the game of the woods. These intermixed with the

Indians and subsequently their descendants, (after the first advance of the whites into this part of the State) with the negroes and the whites, thus forming the present race of Melungens. They are tall, straight, well formed people, of a dark copper color, with Circassian features but woolly heads, and other similar appendages of negro.

They are privileged voters in the State in which they live, and thus, you will perceive, are accredited citizens of the Commonwealth. They are brave but quarrelsome; and are hospitable and generous to strangers. They have no preachers among them, and are almost without any knowledge of a Supreme Being. They are married by the established forms, but husband and wife separate at pleasure, without meeting with any reproach or disgrace from their friends. They are remarkably unchaste, and want of chastity on the part of the females is no bar to their marrying. They have but little association with their neighbors, carefully preserving their identity as a race, or class, or whatever you may call it; and are in every respect, save that they are under the State Government, a separate and distinct people. Now this is no traveller's story. They are really what I tell you without abating or setting down aught in malice. They are behind their neighbors in the arts. They use oxen instead of horses in their agricultural attempts, and their implements of husbandry are chiefly made by themselves of wood. They are, without exception, poor and ignorant, but apparently happy.

## SLAVERY.

For the Herald and Journal.

### THE SLAVERY-EXTENSION ISSUE.

Feeling at the South—Duties and Responsibilities of the North.

There is an impression very common, and very erroneous, at the North, that a considerable body of men in the slave States are in favor of measures tending to emancipation. It is supposed that the chief support of the slave system is derived from the actual holders of slaves, and that the other portion of the whites are either indifferent in the matter, or inclined to abolition measures. A clear perception of this error is of great importance. Were the impression correct, a course of action calling into active exercise a feeling for emancipation in the South would be almost all that is necessary to secure the ultimate freedom of the African. But as it is incorrect, it should be so understood, in order that a different class of measures may be employed—measures appealing to the interests of the South.

It is well known that the numerical force of the slaveholders is very disproportionate to that of the whole Southern population. Yet Southern legislation never conflicts with the interests of this class. This is a result of a blind fidelity of the whole to the claims of slaveholders. In the mobs that assailed the Era office, a few months since, there were comparatively few slaveholders. In the nomination of a committee of fifty to wait on Mr. Bailey, the editor, demanding his removal from the city, men in the crowd, non-slaveholders themselves, objected to the appointment of any except slaveholders. When Drayton, Sayers and English were brought to the city, they were assailed by men holding drawn knives and intent on their death. Yet after careful inquiry, it could not be ascertained that any of these men were themselves slaveholders.

It is a fact that a morbid feeling of opposition exists in the minds of the whites in the South, of all classes, against any movement ameliorating the condition of the slaves. And the causes of this feeling may be clearly traced. One is a determination that the African race shall not stand on the same footing as themselves. Evidence may be placed before their minds as clear as sunlight, that the existence of slavery degrades free labor, and they will reject it. They cannot or will not understand how a competition of such influences keeps down the whites as well as the blacks. Another reason springs wholly from sectional prejudices. The "rights of the South" are paramount to all other considerations. Every movement at the North in favor of emancipation calls into violent action this spirit of sectional jealousy.

It is therefore impossible that any concerted action can be taken in both sections of the country towards emancipation, gradual or immediate. The measure depends wholly upon the North, and a wise course upon its part will accomplish it. There are certain steps to be taken by the friends of human liberty which will work this result, but which will be met by an opposition on the part of the whole South of the intense violence—but a violence injurious only in its reaction upon its authors. A glance at a few facts will show the duty of the North at the present time.

The security and permanence of the "institution" of slavery depends upon the ability of its supporters to extend it indefinitely. Its legitimate operation is to rapidly exhaust the country in which it exists, and thus create a necessity for the occupation of a new sphere of operation. If the owner of slaves is compelled to remain in a portion of country that has long been subject to, and becomes "run out" by slave labor, and cannot transport his slaves to a virgin soil, his slaves lose their value, and indeed become a burden. Under such circumstances their emancipation is a direct benefit to him. This is fully illustrated by the condition of slavery just prior to the Louisiana cession. The lands of the South had for a long time of years been subject to this species of labor; they yielded little revenue to the planters, and the support of slaves was felt to be an intolerable burden. The fall of the institution seemed inevitable. The finger of fate was just ready to write it upon the wall, when it paused in its purpose, and allowed the curse to revive in its pristine vigor. Like a giant recovering from the effects of wine, or a catarrh for a while pent up, breaking out with accumulated force, did the slave power gather its energies, when this large field was opened to its extension and dominion. Before the slave markets were deserted; now they were all life and activity. The chains of the poor negro, which had almost rusted off, were now newly forged and bright, and the hope of his deliverance was far removed. The value of blood and sinew, of bone and muscle, of body and soul, rapidly rose in the market. Relations of husband and wife, parent and child, that a state of apathy in the owners had allowed to exist almost undisturbed for an untold period, were now ruthlessly sundered. The cries of anguish rose anew from stricken hearts, fitting incense to the Moloch of slavery.

Had that tract of territory been kept from the encroachment of the institution, which now rears its head in defiance of right and humanity, and defies all attempts to restrict its power, would only be known as a curse from which Providence had released us.

Our fathers did not rightly estimate the value of these principles. Now that an issue of exactly the same nature is presented to us, let the experience of the past teach us wisdom.

A fierce war has just terminated with the enfranchising upon a vast territory. This event may be used under the blessing of heaven to the extinction of a great local curse, or it may be allowed to result in an indefinite extension of that curse, and its erection into the supreme power of the country. If the North unani-

mously declares that slavery shall not extend any further, the value of slave property will instantly fall where it now exists, and its entire extinction will only be a question of time. It is unnecessary to enlarge upon this point. The result must follow from the nature of things, and is reflected in the past history of the country.

As before said, this matter depends upon the North. No compromises can be effected with the South that will not involve a continuance and extension of the curse. No assistance of any nature can be derived from it. Every influence emanating from it will be in opposition. But the help of heaven, the consciousness of a just cause, and a firm self-reliance on the side of the free States, will carry onward the great scheme to the consummation so devoutly to be wished. The approbation of heaven is with us in this purpose. Not more surely did the pillar of fire direct the course of the Israelites in the wilderness, than do the events of the present age indicate God's purpose that the palanquin of freedom shall now move onward. A few years ago, and through the night of slavery no light could be seen that indicated a way of emancipation. Now that path is so clearly revealed by Divine Providence, that no Christian can turn away from it without fearful responsibility. O, let the lesson be heeded!

A. A. S.

### THE HAPPY MAN.

In walking down Second Street, on my way to the Arsenal, I found a crack in my boot, and collecting an old cobbler, "a stitch in time saves nine." I popped into the first cobbler's shop I found to get it mended. Unlooked for pleasures are generally most relished. I had no expectation of meeting with a philosophical cobbler. Pulling off my boot, I looked at the man. What an expansive forehead!—what an expressive eye! There is truth in Physiognomy, exclaimed I to myself. That fellow's brains are not made of green peas! As he was fixing the boot, I thought of a man born with capacities for intellectual pleasure and improvement, "loftily, lordly," wasting his whole existence, pent up in a small room, knocking away with his hammer, and bending from morning till night over a lapstone and a piece of leather. I took another look at the man, and while the glorious sun was rolling in his course, and all nature smiling in her most gorgeous and superb scenery, mending the shoe, and a stitch in time saves nine! "here," said I to myself, "sits a man perpetually straining his eyes to poke a hog's bristle through a little hole. What an employment for a man capable, if properly instructed, of measuring the distance to Mercury! It is impossible that he can be happy—he is out of his sphere." Just as he got the thread through the third hole, I spoke to him and said, "Your room is very small; are you happy here?" He answered with some energy, "Happy!—yes, as happy as the day is long, and would not exchange situations with the President. I don't interfere with politics; but I know all about them."

"But are you happy in your employment, confined all day in this small room?" "Yes, certainly. The fact is, half of the world don't know how to be happy. I was for a while humbugged about happiness; but, sitting on my stool and reflecting seriously one day, I got the secret. I thought that to be happy you must be rich and great, and have an inconveniently large house, and more furniture, by far, than necessary, and a table groaning with every thing. But I soon found out all that was stuff. I am happier here with my last and hammer, than thousands with their fine houses and splendid equipage, and have a great deal of enjoyment, in looking out of my little cabin, and laughing at the follies of the world. They don't see me, and it does them no harm. Between you and me, the world are busy pursuing mere shadows; one wants to be rich, another to get into office—never satisfied; but here am I, mending old shoes, contented with my lot and situation, and happier by far than a king. Indeed I am thankful that heaven in its wrath never made me a king, for it is poor business."

By this time my boot was ready, and wishing to prolong the conversation with a man who displayed so much real practical philosophy, I said: "Have you no distressing cares to vex you, no anxieties, no sleepless nights, no bills to meet, no pangs for yesterday, no fears for to-morrow?"

He stared at me a moment, and said, "No, none. The only cares which I have are comforts. I have a wife, the best in the world, and two children, which are comforts for any man to enjoy. As to bills, I have none to meet. I never buy on credit, and never buy what I do not really need. As for the fears of to-morrow, I have no fears, but trust in a kind and overruling Providence, believing that sufficient unto the day is the evil thereof, and resignation to Providence to be the true philosophy."

What a noble fellow, said I, to mend a crack in a boot! Himself a piece of noble workmanship! I felt inwardly the truth of the saying, "contentment is a kingdom;" and after I left my philosophical cobbler, I thought much about him, and am satisfied that his philosophy was sound, and that mankind in general have yet to learn the secret to be happy. His situation in life is obscure, but

"Honor and fame from no condition rise,  
At well your part, there all the honor lies."

"Contentment is a kingdom;" would that the whole human family realized this sentiment more fully, and practised many of the maxims of the cobbler—such as never to buy on credit, and never to buy what they do not need, and trust more to our Heavenly Father, who has promised to give us whatsoever we ask in His name.—Boston Cultivator.

### PRUSSIAN EDUCATION.

As the Prussian system of education is perhaps the most perfect in the world, and as it has lately excited an interest in our own country, perhaps a slight sketch of it may not be amiss. One of the most important members of the King's Cabinet is the Minister of Public Instruction. To this functionary, assisted by twelve councillors eminent for their learning, is intrusted the supervision of all the educational interests of the kingdom.

Each of the ten provinces of Prussia, again, has a secondary organization on a smaller scale and acting with the first, consisting of a head president (Oberpräsident) and a school-board.

In almost every province is a university, which communicates with the Minister of Public Instruction through a royal commissary. Every province, again, is divided into regencies, circles, and parishes, in the scale, are various inspectors, controllers, and others, down to the parish Schulvorstand, or school committee, mostly elective, who watch over and regulate the details of each individual school.

Both the Protestant and Catholic clergy, according to the character of the school, by virtue of their offices, are made to take an important share in its direction.

There are three principal classes of schools. The first or primary school gives instruction in those elementary branches which by the laws of Prussia are deemed necessary to the poorest citizen, embracing religious instruction, reading,

writing, arithmetic, elementary geometry and physics, geography, German grammar, history, agriculture, gymnastics, and singing.

The second class are the citizen-schools, as they are termed, a higher grade for the children of the inhabitants of small towns and villages, who may wish for a better education than is given in the primary schools, and add to the branches taught in these, Latin, and one or more modern languages, mathematics, natural history, and a higher style of singing.

The gymnasiums form the third class. These are in fact minor colleges or seminaries, scattered over the country, in which very respectable classical and mathematical courses are given, preparatory to entering the universities or the learned professions.

No private schools can exist without license and inspection by the local school authorities. The whole educational interests of the country are thus merged into one admirable and harmonious system.

To insure a constant supply of superior teachers, their salaries have been gradually raised, so as to make their situation quite desirable, and excellent normal schools for their special training have been established in every district.

The course of instruction, preparatory to teaching, is very thorough, and usually lasts three years; the previous examination of the candidates as to morals, health, musical attainments, and the like, is quite strict; a model school is usually placed under their care for practice; they must become good performers on the organ, piano, and violin; at the end of the time those who are classified, after rigid examination, as "excellent" get diplomas and permanent situations as teachers, while those marked "good" or "passable" are employed for a time on probation. Teachers frequently return for further improvement.

Each graduate of a normal school agrees to hold himself in readiness to fill the office of teacher when called upon by the authorities, at any time within three years after leaving, or to refund the full expenses of his normal education. The installation of a school teacher is made an imposing ceremony, and he pledges himself to faithfully discharge his duties, by taking a solemn oath. It is regarded, indeed, as a sacred calling, and he is forbidden to engage in any other pursuit which may lessen the dignity or efficiency of his office. For any misconduct he is subject to careful trial before suitable judges, and disgrace or dismissal. He is commonly married, and a house is as regularly furnished him as the minister. As a favored character he is granted peculiar privileges, and is exempt from certain burdens. When disabled by sickness or old age, he has a retiring allowance, and his widow and orphans are aided after his death.

The provision by the State for the general support of education is exceedingly liberal. In addition to the school-rate levied upon each household in every parish in the country, to support its own schools, large sums are annually expended for public instruction by the Government. The poorer localities are aided; books, the necessary implements, and a garden, are usually furnished to each school; and when the parents are too indigent to send their children decently clad, they are sometimes provided with clothing at the public expense.

But the most curious feature in the system is the rigid exactness with which the Government secures the participation of its bounty. It is actually made a crime for any Prussian subject to neglect the education of his child. Nor is this regulation a dead letter, but it is carefully enforced. Registers are kept of all the children of the school age, or that from seven to fourteen in each parish, and these are compared with the school lists. Parents or guardians wishing to educate their children by private tuition receive special permission from the local school committee; but all others, not represented in the school by their children, must send a certificate from a physician or clergyman of the disability of their children, from ill health, or be summoned before the school authorities. For the neglect of this Prussian law terms the duty of "Christian and conscientious parents toward their children," in not sending them to school, the former are at first severely reprimanded; then, if refractory, they are fined and deprived of any offices in the church or school, and of poor-relief; and, finally, if necessary, they are sentenced to imprisonment or hard labor; and, as unworthy of the charge of their children, guardians are appointed to attend to the education of the latter.

In Prussia there are two great obligations generally recognized as due to the State from every good citizen, and which, in phrases particularly expressive in German, are termed the "school duty" and the military "service duty."—Corson's Loiterings in Europe.

### CHANGES IN PROSPECT.

"G. DE F." the Continental correspondent of the New York Observer, predicts the complete separation of church and state throughout the entire Germanic Confederation within a few years. "Political men in Germany," he says, "are now persuaded of the need of establishing union in their country; they labor with all their might to attach to a common center the scattered members of the great Germanic body. But what is the most formidable obstacle they meet with on their way? The diversity of national churches. So long as princes will remain at the head of their respective communities, they will not be able to unite closely with one another. The political unity of Germany demands, then, the separation of church and state, and this change cannot fail to be realized soon. In this respect, as in some others, the United States have opened the way upon which European nations will sooner or later enter."

The activity of religious as well as political men, at such a juncture, is most gratifying. This is shown in the following paragraph, which we quote from the same correspondence. "Amidst these great commotions in society, pious men are not idle. They feel that their duty is to become greater and more pressing. The day is come to disseminate profusely in Germany copies of the Bible and tracts written in a popular style. They must multiply without delay Sunday Schools, religious meetings, all the means of Christian proselytism. Everywhere the light of the Gospel must be opposed to the false lights of skepticism. These duties are understood by the disciples of God—the Saviors. Faithful pastors redouble their zeal and devotion; religious services are better attended, and the good news of salvation is received with more readiness than formerly.—Reflector and Watchman.

### HONORARY DEGREES.

The profuse manner in which colleges and universities have dispensed their honorary degrees has justly been a source of regret to those who would have them remain the significant testimonials of sound scholarship. The degree of A. M. has been so often granted as honorary that those who have received it in course respect less than that of A. B., which has never been conferred, until recently, except upon the completion of a liberal course of studies; but now that is given "to honor" individuals like that of A. M. The consequence will be that it will soon lose all its significance, and like the higher degrees be conferred as may best subserve the

interest of the college granting it. No wonder that so many of our ablest divines refuse the D. D., granted more frequently to obtain their personal influence for the institution than as a mark of respect and reward for high attainments.—Albany Secretary.

### NERVOUS EXCITEMENT.

The effect of nervous excitement is illustrated in the case of Miss Martineau, in her late visit to the great Egyptian pyramid. The reader should be aware that Miss Martineau is so very deaf, as to be unable to hear ordinary conversation without the aid of an ear trumpet. In describing her visit she remarks:

"I was unwilling to carry my trumpet up the pyramid—knocking against the stones, while I wanted my hands for climbing. So I left it below in the hands of a trusty Arab. When I joined my party at the top of the pyramid, I never remembered my trumpet; nor did they; and we talked as usual during the forty minutes we were there, without my ever missing it. When I came down I never thought of it; and I explored the inside, came out and lunched, and still never thought of my trumpet till, at the end of three hours and a half from my partying with it, I saw it in the hands of the Arab, and was reminded of the astonishing fact that I had heard as well without it as with it, all that time. Such a thing never happened before, and probably never will again; and a stronger proof could not be offered of the engrossing interest of a visit to the pyramid."

Give soft words and hard arguments; avoid vexation, and reach conviction.

## BIOGRAPHICAL.

Mr. FRANKLIN BUTTERFIELD died of consumption, at Molokun, Me., July 20th, aged 48 years. Br. Butterfield was a brother to the sainted Fanny Newell, the former companion of the Rev. Father Newell, of the N. E. Conference. His last hours were those of peace and happiness. He found Jesus his comfort in death, and his hope of endless bliss. He left a companion, six children, and a large circle of friends to mourn his loss. May this affliction be sanctified to their good.

E. H. WHITNEY.

Stetson, Me., Aug. 21.

Mrs. FRANCIS WAY, wife of Alanson Way, daughter of Ebenezer Wallingford, died in Claremont, Aug. 14, of consumption, aged 32. She experienced religion in her youth, and lived an acceptable member of the M. E. Church till death. Lying on a sick bed she looked beyond the grave to her blessed Savior. She found in his love the consolation she needed in her last days; with delight she would say, "Blessed Jesus, blessed Jesus, he has gone to prepare a mansion for me." She will be much missed by the church and congregation, as well as the choir, of which she had been a member for twenty years.

Capt. SIMON E. FOWLER, eldest son of Simon and Melinda Fowler, died in Orrington, July 10, aged 32 years. He joined the M. E. Church in early life, and so far as is known lived in a good degree devoted to God down to his death. He spent most of his life on the ocean, and as might be expected enjoyed but limited privileges. He returned from sea early in the spring in feeble health, but hope was entertained of his recovery, until a short time previous to his death. He was ready, however, for the crisis when it came. The writer often called on him as death approached, and he feels safe in saying he has seldom seen a victory and triumph so perfect as in the case of Br. Fowler. To say he was resigned and happy, would but faintly mark the reality of his state. He saw with dying Stephen, heaven open, and saints and seraphs ready to welcome him to everlasting habitations.

J. ATWELL.

Bangor, August 22.

Mrs. HELEN CLOUGH, wife of Dr. John Clough, died in Enfield, N. H., of disease of the heart and dropsy, Aug. 11, aged 43. Nearly a year ago we trust she obtained a "good hope through grace;" and upon the fearful and rapid return of disease, feeling her end near, she calmly took leave of her family; seemed loosed from earth, and desired to depart and be with Christ. After the most severe paroxysms, as soon as she could speak she would exclaim, "my Jesus is with me." And as calmly and clearly as sank the sun on the eve of her death, did her glad spirit wing its way from earth to heaven.

J. F. EATON.

Enfield, Aug. 23.

CLARA B. HART died in Goffstown, N. H., June 22, aged 16 years. She embraced religion in the morning of life, and joined the M. E. Church in this place in 1847. Her last sickness was painful, but